

7-11-1910

Evangelical Visitor- July 11, 1910. Vol. XXIV. No. 14.

George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord, as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXIV.

HARRISBURG, PA., MONDAY, JULY 11, 1910

No. 14.

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EDITORIAL.

Lawlessness a Present Age Characteristic.

The *India Alliance*, a missionary paper, quotes the text of Scripture, "Obey them that have the rule over you," and discourses as follows on the prevalent lack of obedience to constituted authority in this our day. The claim that lawlessness is a characteristic of the present age is, we believe correct, and is one of the marks that these are the last days. Whether we look into the political, business, social or religious life, it is a condition prevalent everywhere, and we believe the writer is correct in attributing the cause largely to the elimination of the Bible from the school. "There is no fear of God before their eyes," describes perfectly the prevailing heart condition of the people.

"Obey them that have the rule over you."

"One of the chief characteristics of the present age is its lawlessness. In almost every country this lawless ele-

ment seems on the increase. Whether the government is monarchical or republican seems to make no difference the opposition being apparently to law, in any form, and those by whom the law is enforced.

"The most enlightened countries, and those in which the people have a large share in the government as well as in the making and administration of the laws, are no better off in this respect than those in which all the power is vested in a single absolute monarch.

"Turning from the political to the business world what do we see? Great combinations of men which do not hesitate to dictate as to who shall work, and who shall not, what amount of wages should be paid and who, unless their demands are complied with, do not hesitate to wreck homes, destroy property or even commit murder unless restrained by superior force.

"Again, turning from the political and business world do we not see in the social world the same spirit of lawlessness working in the home? Children disobedient to parents and unruly, conduct tolerated and excused which a generation ago, would have been considered impossible, disrespect towards elders and superiors.

"The spirit of lawlessness is in the air and demon forces are at work all over the world preparing it for the revelation of 'the man of sin,' 'the lawless one' whose coming is according to the working of Satan; he who first taught man the lesson of disobedience even to the law of the Most High.

"One reason for this state of things is not hard to find. Most of the great world-powers and governments are in favor of a secular education in which there is no room for God. Refusing to have the Bible, that bulwark and support of all law and good government, taught in their public schools, their youth are deprived of the word of God which teaches them to 'be subject to the higher powers, for the powers that be are ordained of God and whosoever re-

sisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation.'

"Fear God, honor the king,' 'thou shalt not speak evil of the ruler of thy people,' etc., etc. Deprived of the authoritative teaching of the Word of God and considering disloyalty and rebellion only as a sin against a human government, is it any wonder that their loyalty should only be a thing of their own choice or will and exist only so long as their interests and the interests of the government are identical or so long as the government is strong enough to enforce it.

"The same Word of God instead of giving licence for retaliation and bloodshed on the part of those who are oppressed and 'whose wages are kept back by fraud and violence,' counsels, 'patience until the coming of the Lord.' (Jas. 5:7 and 8.)

"The same book teaches obedience to parents and respect for elders and superiors, giving as signs of the last days that men will be heady, high-minded, unthankful and disobedient to their parents; so that we see plainly it is rejection or neglect of the Bible and its precepts that is the cause for lawlessness in the state, in business or in the home.

"This is bad enough, but what shall we say when we see this same spirit of lawlessness entering into and increasing in the Church of God.

"In how many church-councils has there been division, separation or compromise because of self-will, pride or headliness on the part of either a single individual or a small minority of the workers.

"Even on the mission-field this spirit is not unknown. The desire to be at the head of something, to run some idea or work of one's own, disregard and contempt for the opinion of one's missionary brethren and sisters, independence of control are some of the ways in which it manifests itself. This leads to division in mission-councils where unity is most necessary, wears out the lives of those

(Continued on page 2.)

Evangelical Visitor

A Bi-Weekly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION { PER YEAR,\$1.00
{ SIX MONTHS,50cts
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To Foreign Countries, \$1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

ELDER W. O. BAKER, . . . Louisville, Ohio
S. R. SMITH, Harrisburg, Pa.
ENOS H. HESS, Lancaster, Pa.

GEORGE DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, Walnut and Summit Streets, Harrisburg, Penna.

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

(Continued from page 1.)

in mission stations and occasionally leads to separation from the mission or the retirement of an otherwise good missionary from the field.

"Obey them that have the rule over you and submit yourselves" and 'submitting yourselves one to another in the fear of God' are divine injunctions which every new missionary and some old ones need to keep in mind and practise as occasion arises."

Our City Missions.

Possibly about twenty years ago Conference gave recognition to city mission work and under its consent work was commenced in Chicago, and probably about the same time or soon after the work in Philadelphia was commenced. Later came Des Moines, Ia., and Buffalo, N. Y., and in the recent past Chambersburg and Lancaster, and Toronto, Ont., have been added. With the exception of the last named, all are in active operation to-day and there seems to be sufficient evidence that the brethren made no mistake when they launched the city work.

Devoted workers have, so far, been found who have not spared themselves

from taking up the burdens incident to such a work. They have borne the labor and heat of the day. They have made sacrifices of ease and comfort, and in some cases of health, and have, under the blessing of the Lord, built up a work which gives evidence of having been, and is now being, fruitful in soul-saving, and in bringing comfort and encouragement to many hearts. The workers are certainly deserving of the respect and loyal support of the whole Brotherhood, and it becomes the duty of the Brotherhood to nobly stand by these self-sacrificing workers, and make the burden as light as possible for them.

Up to now the support of this great work, financially, was entirely dependent on the free-will offerings of individuals, Sunday-schools and districts. And it is the testimony of the workers that the Lord graciously provided not only for the immediate needs of the workers, but also enabled them to do much good among the poor. The offerings were sent direct to each mission as the donor felt led. It is a matter for thankfulness, and also a credit to the Brotherhood, that there has been uniformly, with but few exceptions, a generous response to any special appeal for funds. The workers testify to having received many definite answers to prayer, an experience which has been very precious unto them.

But Conference has seen fit, with the hope of bettering the methods of city mission support, to make some changes and has seen fit to place the city missions under the care of the Home Mission Board, and decided that they be supported through this Board. We now learn that this ruling of Conference is somewhat confusing and disturbing to the workers. Our editorial notes in former issues in reference to the matter have more or less helped the confusion. Now, however, the minutes of Conference are distributed, and no doubt, a better understanding will obtain.

It will be noticed that it is not intended to prohibit the sending of money direct to the individual or individual, or mission, for whom it is intended, but rather encourage it, but that a record of it be furnished the treasurer of the Home Mission Board. The minutes say that the report is to be made to the treasurer by the mission receiving the same. We understand now that:

(1) Free-will offerings can be sent to missions designated by the donor

through the Home Mission Board treasurer.

(2) Such offerings can be given, or sent, direct to the mission designated and report of such offerings is to be made to the treasurer by the mission receiving it.

(3) Missions that are largely supported by the congregation that worships there and by donations from visitors to the mission are not hindered from being supported in the same way as heretofore, only that they make a monthly report.

(4) Mission workers are encouraged to practice the life of faith and prayer as heretofore, bringing to the Lord their special needs. Tell the Lord about the coal fund, or the interest fund. Without Him moving the people to contribute the Home Mission Board will be helpless indeed.

We feel impressed to urge every member of the Home Mission Board to encourage the giving of special contributions for the sustaining of our city missions by individuals, Sunday-schools and districts in the territory assigned to him or her. It is now time for us to remember that a supply of coal for the coming Winter is needed at all of the missions. Chicago is in special immediate need of money to meet interest due on the 13th inst., amounting to nearly one hundred and fifty dollars.

We earnestly appeal to our Brotherhood everywhere to wait on the Lord and ascertain what He would have each one do individually. Let Him so work in every heart that each one will consider it a privilege to be a co-worker with God, and with the workers in this blessed work.

Special Notice.

By a misapprehension on the part of some one it has happened that the names of the Chambersburg, Pa., Mission workers, Bro. Abm. O. Wenger and his wife, Sr. Lizzie Wenger, do not appear in the list of recognized Home Mission workers in Conference Minutes. We are sorry that it so happened, and hereby notify all whom it may concern that they are so recognized and are continuing in the work as heretofore.

Harvest Meetings.

Bro. Enos W. Tyson, of near Schwenksville, Montgomery county, Pa., has arranged for a union barn harvest meeting on his farm on Saturday, July 30, commencing at about 9.30 a. m., and continuing all day. A

cordial invitation is extended to everybody to attend.

An all-day harvest meeting is also announced to be held Saturday, July 23, commencing at 9.30 a. m. at the home of Bro. Geo. W. Wingert in the New Guilford dist., South Franklin, Pa. The nearest R. R. station is East Fayetteville. All are invited. Services will also be held in the evening and Sunday morning at the New Guilford M. H.

DISAPPOINTED.—We had hoped to be able to announce at this time that the ten thousand dollar fund for the Messiah Bible School and Missionary Training Home has been completed, and that the greater number of the three hundred pledges for ten dollars a year for five years, as a Maintenance or Operating Fund, proposed by us several issues ago, was secured, but in both of these we have been disappointed. That it is possible for such apathy and indifference to exist towards an institution considered by many to be a necessity and which should have been in operation long ere now, is hard to believe. Less than a thousand dollars would have filled up the ten thousand dollar fund, an amount which could have been met by more than a score of rich members in the East without making themselves poorer, nor have deprived any direct heirs of their legitimate inheritance. And as to the ten dollar a year fund we certainly expected that the *three hundred* would be quickly forthcoming, but less than twenty-five have responded. We have said, like some others too, if *we* (the editor) were as well fixed as this one or that one we would quickly settle this matter of the fund. That if we were worth twenty thousand dollars we would be ready to give ten thousand. Possibly, however, the case would be like it is related of an Irishman who would do so much to help along a good work if he were as able as some one else. It happened that he was the owner of two sheep. Some one asked him whether, if he had an hundred sheep, he would be willing to give fifty. He answered, "I would." When asked whether, if he had fifty, he would give twenty-five; he again answered, "I would." If he had twenty would he give ten? And he answered as before. But when he was asked whether if he had only two sheep would he be willing to give one? he answered, "You have no business to ask me that, you know I have only two sheep." In such a way we may profess our large heartedness and generosity, we are willing with that which

we have not, rather than with that which we have. The credit, however, does not attach to this kind of generosity, but rather to the readiness according as a man hath, and not according as he hath not (II. Cor. 8:12). There is a spirit which suggests us to write, "Well, it serves them right if the institution goes elsewhere," but we will not entertain that kind of a spirit; it belongs to the works of the flesh. Possibly God has something better for the Brotherhood than to launch this work here, and we will not quarrel with Him.

*'Tis folly to fight 'gainst the Infinite,
And go under at last in the wrestle.
'Tis better to shape one into God's plan*

As the water shapes into the vessel."

Yet may not the expression of the apostle Paul in Acts 13:46, "Seeing ye judge yourselves unworthy * * * we turn to the Gentiles," be, in a measure, appropriately applied in this case.

Many perhaps will have to regret with the consciousness that this project failed because of not having come up to its help when it was possible to help it into being. Bro. Smith's very generous offer expires with the 16th inst.

AUNT BARBARA KERN.—The Messiah Home Orphanage is at present favored and blessed in that it can entertain once more Aunt Barbara Kern, she whom the Lord moved to make the institution possible, having herself experienced in her girlhood what it means to be an orphan child without a home. We remember of having referred to her as being 83 years *young* when she visited here five years ago, and as we met her on her arrival this time we thought it is still appropriate to refer to her as being 88 years *young*, although the hair is silvery white and the frame a little more thin than when she was here before. We could feel that her heart rejoiced with bounding joy as she met the girls who are sheltered by the institution of the Lord's founding through her, and saw how they had grown, physically, mentally and spiritually. We trust her visit will be full of sunshine for her and the institution. Her niece, who was with her on her former visit, but who has since been married, her husband and their little child, are in company with her.

A letter from Bro. J. H. Myers, of Victoria, Texas, came to hand just as we were preparing for press. It will have to wait for our next issue. He

writes hopefully and optimistically of the outlook in that part of Texas, although there are hardships and disappointments on some lines. He appreciates it very much when friends in the East correspond with them and "water the lilies."

We are requested to inform all those who subscribed money to the collection for the support of the foreign mission fund during Conference and have not yet paid that it would be considered a special favor if they would pay at the earliest convenience. Bro. Aaron D. Wingert, Chambersburg, Pa., R. R. No. 2, has the list and the money should be forwarded to him. It turns out that the amount of the free-will offering is less than the first count showed. Last year the amount turned out to be more than the first count showed.

We are much pleased to learn that the brethren in the Rapho, Pa., district, where they just recently started Sunday-schools, are able to note that the effort is under the blessing of God. A brother writes that it is beyond what they expected. Well, that is just like our good Father. He is able to do above that which we could ask or think. May the result be not only a large attendance but rather the salvation of many of the children of the community.

Bro. E. M. Smith, of Clay Center, Kans., informs us that the love feast held June 18 and 19 in that district was a very good meeting. It made a good impression on the neighborhood. The Spirit of the Lord was plainly present. Quite a number of brethren and sisters were present from Dickenson county. Bro. Wm. Steinbraker was ordained to the ministry and Bro. Christian Hodel to the deaconship.

We have quite a supply of the Bible Term Lesson pamphlets on hand yet which ought to be distributed among the people. We expected the demand would be much larger among the readers of the VISITOR. We would be pleased to receive orders for several hundred, and are willing to make the price five cents each postage prepaid.

Please Notice.

All money for Foreign Mission Funds should be sent to the treasurer, P. M. Climenhaga, Stevensville, Ont.

All money for Home Missions, Poor Fund, Relief, should be sent to the treasurer, A. O. Zook, Abilene, Kans.

Luther Burbank is an expert horticulturist. He has been sometimes called "The Plant Wizard," because of the wonderful results that he has achieved in plant culture. He has very decided opinions about alcohol and tobacco using. We herewith give his opinion as to the use of tobacco given in reply to an inquiry:

"If I answered your question simply by saying that I never use tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

"To assist me in the work of budding—work that is as accurate and exact as watch making—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up, owing to inability to concentrate their nerve force.

"Even men who smoke one cigar a day cannot be trusted with some of the most delicate work.

"Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

"I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, worthless thing they would make of him."

It will be noticed that, as a rule, the user of tobacco, even so little as one cigar a day, was found incapable of doing some of the most delicate work. We think of this sometimes and when we see how some men who are in responsible positions—positions of trust—are slaves to the habit, we wonder whether they are able to meet

the requirements of their office satisfactorily. We have in our mind a bank president whom one hardly ever meets or sees without carrying a cigar between his lips or between his fingers, momentarily, while he goes through the ecstatic enjoyment, we suppose, of expelling the last whiff of smoke through his nostrils. And he is only one of many men in the many different walks of life who seemingly are hopelessly joined to the weed idol, enslaved by a habit at once repulsive and disgusting, and, if Mr. Burbank's opinion is correct, are not capable of doing delicate, expert work in any of the walks of life. There are reasons and reasons why boys and young men should never form the habit, yet there are comparatively few who escape becoming enslaved thereby. Of course the growing of tobacco and the manufacture of the same for the consumer is a very great industry and the ranks of users must have recruits constantly so that the business can go on regardless of the ruin which it works.

Pray to be taught to pray.—*McCheyne.*

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Matoppo Mission, Bulawayo, South Africa

Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.

H. Frances Davidson, Matopo Mission, Bulawayo, S. Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission, South Africa.

The following are not under the F. M. B.:

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhupur, E. I. R., India.

Central America.

Mr. and Mrs. J. G. Cassel, Huehuetenango, Guatemala, C. A.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Srs. Eichelberger and Landis.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

MORETOWN CENTER, MICH.—Our love feast was held on June 11th and 12th. It was a real feast, true to name. Elder Henry Heise, of Markham, Ont., and Bro. Henry Schneider, of Carland, Mich., were with us and preached the word in love and power. We were much encouraged. One was baptized, a little girl of Bro. Vanderveers.

Bro. Slosser, from West Branch, Sr. Erb, from Blaine, Bro. and Sr. Witmer, from Brown City, and Bro. George Mater, from McGregor, were also with us to enjoy the meetings. May the Lord be praised for all His goodness.

GEORGE KITELY.

Sandusky, Mich., June 30, 1910.

BUFFALO, N. Y.—To all the saints: Greeting: During the past month the Lord has continued to bless and encourage our hearts. There are times when we feel the pressure of care and responsibility, and in these times especially we praise Him for the privilege of casting all our care on Him, realizing that He careth for us.

It was our privilege to have Elder J. R. Zook labor with us one week during which time meetings were held at the Mission. Our dear brother entered heartily into the spirit of the work and he was made a real blessing to all who were disposed to receive. Quite a number, mostly professing Christians, bowed at the altar, and they who bowed in humble submission of heart drank of the waters of salvation to the satisfaction of their souls.

We bless God for the precious manifestations of the Holy Ghost. Personally we have never more sincerely desired to let Christ live out His life through us than just at the present time. With this ambition all the perishable things of this world vanish from our affection.

After attending Conference and spending a few weeks with her parents in Ohio, Sr. Minnie Bosler has returned and resumed her place in our ranks as a co-worker. We feel that the Lord has graciously cared for this work and added His blessing in so many ways in the past, but we do especially need your prayers at this present time.

Your brother and sister, laboring in the interest of souls.

GEO. E. AND EFFIE WHISLER.

HIGHLAND, OHIO.—Evangelist J. B. Leaman and brother and sister A. L. Eisenhower came here Saturday, June 18, and were with us at a cottage prayer-meeting and over the regular services on Sunday morning at Highland, after which four special meetings were held at the same place, closing on Tuesday evening.

The services were an inspiration to many hearts. The theme, in the main, was completed sanctification as an experience by the believer. It is not in the province of your correspondent to say whether any one received definite help. No special demonstration that is known to the writer was manifest. The Lord bless the effort to the good of us all.

BENJ. CASSEL.

Dear readers, I greet you in the precious name of Jesus. There is victory in my soul. We are praising the Lord for His goodness to us on every line. Truly "It pays to serve Jesus. I speak from my heart." I am not sorry that I gave my

life to Him for He is choosing out my way before me.

It is more than four weeks since we bade good-bye to our friends in the East, and perhaps to some of them for the last time. This was the third time that I was permitted to visit my sisters and brother. I am sure I felt as though my time was well spent: it seems folks don't know what it means to be a Christian in these days. So many just belong to church and that is all. So I had the privilege of living and testifying for Jesus everywhere we went.

We were permitted to attend Conference and two love feasts. At the one we assisted in holding a service with the great crowds outside while the communion service was going on in the church.

Oh such a crowd of humanity! I had to say, Lord, what will become of all these precious souls? They will spend eternity somewhere. Some times I say, "Lord, what can I do to help rescue men and women in these days of backsliding and coldness in the churches? Then I think of the Scripture which says, "When the Son of man cometh, will he find faith on the earth?" According to the signs of the times we are living in the last days, when Jesus will soon make His appearance. I am glad we can lift up our heads with joy and say our redemption draweth nigh. Bless His name. Oh, I am so glad the Christian has a bright future before him; when all else gives way our hope still remains.

I am glad this morning that while I have nothing to look to in this world my future looks bright to me. Praise the Lord, there is nothing in this life that fully satisfies but Jesus. So this morning I can sing, "I am going through with Jesus, no matter what the cost." Oh the hungry souls we find all along the way! Oh the subjects of prayer every where we go!

I realize we are in the battle for God and all we need is to stay where the approval of God is upon us and the Lord will use us in some way, though sometimes when we see the needs all along the way we feel as though we were doing nothing compared with what we ought to be doing. But I mean to be my best for God, as I know the time is short.

I am glad to say the work looks encouraging to us here in Ohio. There are those here who are alive for God and are holding on to God for great things; and some souls are confessing out and trying to get right with him.

We are pleased to have had Bro. J. B. Leaman with us who is on his way home. He came to Medway a week ago and had three services here, and then we went to Springfield and had two good meetings there, having a good attendance both nights. Bro. Leaman gave the truth in the power of the Spirit and with no uncertain sound, bless the Lord. On the last evening a dear old man lifted his hand for prayer and as he came to Bro. Leaman he broke down and fell on his knees crying out for mercy. He is sixty-two years old. He received some help from the Lord, and we expect he will press through to clear experience of salvation.

From Springfield we came to Highland M. H., where we had a grand all-day meeting. It seemed like a love feast as the people came together from other districts. There are so many hungry souls everywhere we go.

The meeting closed at the Highland M. H. and we bade good-bye to Bro. Leaman. He left on Wednesday for other appointments. We remained in the community and did some visiting among the saints and had a grand open-air meeting in the village near the Fairview church. Truly it was a grand meeting. We don't know how many heard the truth out in the dark, but some got through to victory and others are still seeking.

So we are very favorably impressed with the work in Ohio as far as we have come. We desire your prayers for all of us here in the battle as it means so much for us as God's people to keep in the Spirit in all that we do and say.

We spent the night with Bro. Herr's, and had a grand time with them and the family. We then returned to Medway, our home. Truly the Lord is good to us. He does more for us than we are able to ask or think. Our appointments are Medway, Donnelsville, Springfield. There are blessed brethren and sisters in these places who wish us the blessing of God and are concerned for the work of God, and I know if we stand in the battle as one man we will be able to do work that will stand the judgment, thank God. I hope we may have your prayers so we will be our very best for God and souls. We remain yours in the service, praying for the work everywhere. Our address is

ANNA B. EISENHOWER.

Medway, Ohio.

Returning.

AN AFRICAN LETTER.

After a good rest, I am again on the way back to my field of labor. I most heartily thank all who have contributed toward the expenses of my trip. It is a long distance from Macha to the sea, and that, together with the living expenses while there, made my vacation an expensive one, but personally I have received the full benefit of the money expended. The isolation and surroundings of the work in the interior had made it necessary for me to have a change or else leave the work altogether. Then the climate of tropical Africa is so injurious to the constitution that in some places missionaries have a leave of absence at the end of every three years to return to America for a change. We would be sorry to have to do that; but one can never realize what effect isolation has until he is cut off entirely from other associations. The only village of white people in that section is Livingstone, 150 miles south of us; and, however much one enjoys the work, the constant drain on soul and body makes a change and rest absolutely necessary at times, otherwise both the work and persons suffer. On the other hand being away from one's work here is much like parents being away from their family. The heart-strings are pulled so hard by the letters received, and the needs of the field, that one often feels he must hasten back to the children (for they are all children in His eyes), long before he has received the full benefit from his trip.

I had a most enjoyable stay in Natal, resting by the sea and revelling in the abundance of fresh fruit. Then, too, it was my privilege to visit a number of mission stations while there and see their work. Many are doing good work, but the stations are crowded too closely together.

This, with the civilization all about them, presents a strong contrast to the work at Macha. I also enjoyed a visit with the brethren Lehman's and Eyster's at Johannesburg. May the Father bless them in their labors!

April 13th I reached Bulawayo and found Bro. Doner waiting with the nice mule team to convey me to Matopo Mission, where my first years in Africa had been spent. It was a great pleasure to me to visit once more this familiar battle-ground after an absence of nearly four years. Here it was my privilege to come into contact, for the first time, with raw heathendom, and to have the joy of seeing light enter the darkened minds, and souls born into the kingdom. So it occupies a tender spot which later experience cannot touch.

There have been some changes lately, prominent among which are two substantial brick buildings,—one for the girls and one for the boys; and there are about thirty-three boys and three girls occupying these buildings. May they become in truth followers of the Lowly One!

Since here I have been treading the familiar paths, visiting the people in their homes, and renewing old acquaintances. There is a nice little band of believers at this place, and some who are quite useful in the Master's service. Then again it is sad to see that some have fallen by the way. However, the Lord has not yet left them to themselves, but the Spirit is striving with them, and we hope and pray that they will soon be brought back to the fold. Will you join your prayers with ours in their behalf; and for those at other places who have fainted by the way; for the enemy is hard after them.

It is a pleasure to hear some of these older ones testifying to the saving power of Christ. Matshuba's mother's testimony rings out clear and strong as she tells how the Lord saved her, and how she longs for more and more of His fulness. Then old Ugiga, though long afflicted with a loathsome disease, almost blind, is also in the fold. Truly the Lord is no respecter of person. Praise His name!

There is a family near here, where the father is a paralytic. He can move his body only a little and his speech is gone so that he can utter only inarticulate sounds. His name is Buka, and when the mission was started here, he lived about six miles away. His son Kolica, first came to the mission and gave his heart to the Lord. Then later when the father became afflicted, Bro. Steigerwald took pity on the family and brought them nearer the mission and gave them gardens so they could help themselves. In the past few years the oldest girl has become a Christian, then the mother followed. These three are now in the church. My first Sunday at Matopo, in company with Bro. and Sr. Doner, I visited this home. A smile of recognition at once lighted up the face of the invalid father, and though he could not talk, the family could interpret the sounds he made. After he had expressed his welcome, he said that though his body and speech were paralyzed, yet his heart was all right. During another visit, he tried to explain to us how Jesus was dwelling within and how glad he was that when he got "over there," he would not be sick. One could not help feeling that he had learned to know the

(Concluded on page 12.)

OUR CONTRIBUTORS.

Life's Lessons

A child came close to his teacher's side,
His book tight clasped in his little hand.
"Teacher," he said with wistful eyes,
"We're coming to words that I don't understand;
I've turned the pages over and over,
And the words are so big, and they're all so new,
When we come to the lesson where they are put,
Oh, teacher, I don't know what I'll do."

The teacher smiled at the troubled face,
And tenderly stroked the curly head,
"Before we reach them I think you will learn

The way to read them," she gently said:
"But if you shouldn't I'll help you then.
And don't you think that the wisest plan
Is to learn the lesson that comes to-day,
And learn it the very best you can?"

And it seems to me it is so with us;
We look at days that are still ahead—
The days that perchance may never be ours—

With a pitiful longing and nameless dread.
But surely the teacher who gives us the task

Will lovingly watch as we try to read
With faltering tongue and tear-dimmed eyes,
And will help his children in time of need.

—Charlotte L. Seaver, in *Christian Observer*.

My Father and I.

A. Z. MYERS.

Gal. 4:6. And because you are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father.

Jesus revealed to us God as our Father. Men did not speak of God as Father before Jesus so taught them. And so to-day the spirit of Jesus teaches us to call Him, my Father. Oh what a world of meaning there is in these words; if we would but think them through into our consciousness and let them mean to us what Jesus meant they should mean as we lived in the fellowship of the Father as He purposed for us. Alas! so many of us just will not. We just will not learn this lesson.

Jesus revealed the Father and taught us to know him as our Father.

By His teaching. Go over the teaching of Jesus again and see how He taught the fatherhood of God—one of the most precious truths of all revelation, a truth we so little understand. He taught us to pray to "Our Father," but we just will not learn. How many Christians persist in beginning their prayers addressed to "Almighty God." Of course God is almighty, but do you, my brother, not feel when you address God thus that you are shoving Him away off in some remote part of His universe.

Stop to think a little. Mark the

people who pray to God as "My Father," or "Our Father," and those who pray "Oh almighty God," and see if the former do not live on a different spiritual plane than the latter. On which plane do you live?

Jesus taught us to pray to "Our Father" in His prayers. So far as the prayers of Jesus are recorded you find Him addressing God in every one of them as "Father." Just take your Bibles and sit down a few minutes and ponder the example He gave us in the following passages: Matt. 11; John 12, and John 17. In each of which He addresses His Father just as if He were alone with Him.

Jesus taught us to speak of God as our Father by His life. Read again the Gospel story, especially that as recorded by John. In that one Gospel alone Jesus speaks of God as Father, His Father, etc., more than 100 times. I counted 105. He just lived the life of His Father. "I do always those things which please Him."

Jesus' way is the child way. The child does the things of the father. This will help us understand what Jesus meant when He said, "Except we receive the kingdom of God as a little child we shall in no wise enter therein. Oh that we were childlike enough to believe it!

As I have thought over this truth and, as I have been trying to learn for myself something of the meaning of the relationship expressed in the words written for our subject, the following propositions to which we must confine ourselves, stating them very briefly, have formulated themselves very distinctly in my mind. If ever I found a truth that I wanted to preach to my own heart and then to the hearts of others it is the truth as enunciated in these seven propositions. They are:

1. I am more to God, my Father, than I am to myself. Think this into your own consciousness. You fathers and you mothers; you know that your child is more to you than it is to itself. You know how you have suffered as it was sick, or as you found it necessary to discipline it, or as you saw them go over "fool hill" and trifle with the fire, and sow their "wild oats" and all that. They were thoughtless regarding things concerning the eternal verities that mean so much to you. Thinking along this line of thought will help you know what I mean when I say that we are more to God our Father than we are to ourselves.

2. God my Father knows what I need. See Matt. 6:8. Of course He does. An omnipotent, omniscient, omnipresent God knows all things, but there is a much greater depth of meaning in these precious words, "My Father knows."

3. God my Father is eager to give. He is more eager to give than I am to receive. How contrary this seems to our experiences so often. We pray so frantically for some things He does not give us. He seems to fling banks, stocks and farms at some people—some who even defy His name—and keeps us so poor. But despite the seeming contradiction of our experience to the fact, it is a fact, a fundamental proposition in our relationship to God our Father that He is much more eager to give than we are to receive. Oh that we believed it!

4. God, my Father, has a will for me. Or perhaps you will grasp my meaning better if I say He has a plan for my life, though I prefer to use the first word. It says more. His plan is His will for me, and if He is to be my Father in reality then it is His will not mine that shall rule my life. Oh, how glad I am for this truth. Life without it would be such a void. So many find it so. Chasing after riches, after pleasure, after things as abiding as soap bubbles when compared with the eternities, so nauseating to many that they seek death, until we learn to know our Father and see that He has lifted us up into divinity itself and has proportioned out our life for us. Your life is planned for you. We may have called you to be a farmer, a miner, a merchant, or to any honorable, honest occupation, but it is just as much in fellowship with Him as mine is, as His minister, that is, God wants it to be, and it is if you are living in fellowship with Him.

5. God my Father's will is best for me. Of course it is. I need not stop to prove this. We agree to it quickly theoretically, and kick against it many days and often take our own way. Yes brother, God makes no mistakes. Fond parents may. God our Father, never. Thank God. Never mind about proving this proposition. Just believe it and act it.

6. It is safe for me to trust God my Father. I can trust Him though the way is dark and I cannot see. This again is the child way. Just trust. A wise father is a good guide for the son, and the son can trust that father, but how much more can we

trust Him whom Jesus revealed as our Father.

7. I can make God my Father happier. Jesus pleased His Father. So can we. God our Father is not hard to please. Oh, it is a wonderful thing that I with my little blundering life, can be something to God. It puts a new meaning in my life. It will in your life if you will believe it.

Oh my friends, we have stated these things almost in outline, but what an outline it is. What a world of meaning in these seven propositions if we still think through them until they bring us anew into the loving relationship of our Father, sin has so often interfered with. God help you every one to realize anew the meaning of the words of our text as you make them personal in your relations—God your Father.

What Shall An Evangelist Preach.

BY L. W. MUNHALL, D. D.

A little while ago there appeared in a certain theological magazine an article from the pen of a prominent and popular evangelist, in which the writer takes decided grounds against an evangelist preaching and teaching the doctrines of the Bible. His thought is that an evangelist should avoid all debatable questions, and that his preaching should be of ethical matters and exhortive.

Of course, by such a line of action the evangelist could avoid arousing any opposition to himself upon the part of the many who should be aroused, and could make himself very popular with the crowd and have a most delightful time; but, would he be doing God's work? Jesus said, "If they have called the master of the house Beelzebub, how much more them of his household," (Matt. 10:25.) Paul said, "For if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10.) The gospel is an offence to the natural man (see 1 Peter 2:7, 8), "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.)

An evangelist can preach faithfully the sublime truths of the Sermon on the Mount and not give offence to unchristian people, because the Sermon on the Mount was not intended for unchristian people. Christ taught it to His disciples. The evangelist, as all Christian preachers, should preach the Sermon on the Mount, with emphasis, to Christian people, that its wondrous teachings may more and

more prevail in their lives; but the unchristian man, though his moral life be as correct as was Nicodemus' or Paul's before they were converted—and no Christian can live a more correct life, morally, than did they—yet is he an enemy of God by wicked works (see Phil. 3:18; Col. 1:21); and until he is reconciled unto God "Through the blood of His cross" (Col. 1:20), all his "Righteousnesses are as filthy rags" (Isa. 64:6); and will be as certainly rejected as was Cain's offering, and for the very same reason, viz.: there must be reconciliation before there can be fellowship and acceptable worship.

How is this reconciliation of the sinner to God to be effected? Through preaching the Sermon on the Mount and other ethical truths of the Bible? God never so ordained.

It is a noticeable fact that the preachers who deny the fundamental doctrines of grace are those who are preaching most the ethics of the Bible. Unitarian ministers do this kind of preaching quite as much and as well as any of the so-called orthodox preachers. It is likewise true that those churches that are doing least soul-saving work, and are most worldly, demand most this kind of preaching, and always dislike the other, *i. e.*, doctrinal preaching.

It is only through the preaching of doctrine that the sinner can know of his condition—his peril and his need, and the way of salvation. "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." (1 Cor. 1:18.) The Gospel "Is the power of God unto salvation." (Rom. 1:16.) Paul in giving instruction to Timothy as to how to "Do the work of an evangelist," said: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure the sound doctrine." (2 Tim. 4:2, 3.) The time spoken of here has come. Therefore it is the evangelist's duty to preach all those doctrines of the Word of God that are in any way related to the sinner's salvation. What are they? The following are the chief ones:

First. SIN.—Its universality and heinousness. Man must believe himself to be a sinner, or he will never desire salvation. Show him what the Book says. See Gen. 6:5; Ps. 14:1-3; Rom. 3:9-19; Eph. 4:17-19; Eccl. 7:20; 1 John 1:8, 10; Rom. 7:24, etc.

Second. THE JUDGMENT AND WRATH OF GOD. See Matt. 25:30-46; Heb. 9:27; Jude 14, 15; Rev. 20:11-13; 22:11-15; Ezra 8:22; Ps. 21:9; John 3:36; Rom. 1:18; 2:5; 4:15; 5:9; 12:19; 13:4; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10; Rev. 6:16, 17; 14:10; 16:19; 19:15, etc.

Third. THE SINNER'S DOOM. Ps. 11:6; Isa. 33:14; Dan. 12:2; Matt. 3:12; 22:11-13; 23:33; 25:41, 46; Mark 9:43-48; Luke 12:5; 16:22-31; John 5:28, 29; II. Thess. 1:7-9; Heb. 10:28, 29; II. Peter 3:5-12; Rev. 19:20; 20:14, 15; 21:8, etc.

The preacher who ignores these three awful and inexorable truths, preaches an emasculated gospel, be he never so faithful in proclaiming other truth. He who preaches the love of God to the exclusion of God's justice and wrath proclaims but idle sentiment. No one will ever truly desire salvation unless he first realizes that there is something to be saved from. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. 11:7); all of which symbolizes the sinner's condition, need, motive and hope. In no way can the love of God be so clearly, beautifully and convincingly set forth as in the fact that God makes plain to the sinner his condition and peril, and then shows him the way of escape, having, in His great mercy, Himself provided it at infinite cost. Now, at this point the Gospel comes in as indeed good news, showing God's love for the sinner.

Fourth. REDEMPTION THROUGH JESUS' BLOOD. See Lev. 17:11; Heb. 9:22; Isa. 53:6; Matt. 20:28; 26:28; John 3:14-16; Rom. 3:24, 25; 5:9; 1 Cor. 1:30; 10:16; 2 Cor. 5:14-21; Gal. 3:13; Eph. 1:7; 2:13-17; Col. 1:14, 19-22; 1 Tim. 2:6; Titus 3:5-7; Heb. 9:12-14, 24-26; 10:19; 13:12; 1 Peter 1:2, 18, 19; 2:24; 1 John 1:7; Rev. 1:5; 5:9; 12:11. On no other ground than the cross can the sinner be justified and reconciled to God.

Fifth. RESURRECTION. Ps. 16:10; John 2:19, 21; Matt. 28:1-8; Acts 2:29-32; 1 Cor. 15:3-8; Acts 3:15; 4:2, 10, 33; 5:30; 17:18, 32; 23:6; 24:15, 21; 1 Peter 1:3, 21. We preach a Christ "Who was delivered for our offences, and was raised again for our justification." (Rom. 4:25.) "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter 3:18). "Wherefore He is able also to save them to the

uttermost that come unto God by Him; seeing He ever liveth to make intercession for them." (Heb. 7:25.)

Sixth. **REPENTANCE.** Matt. 9:13; Mark 1: 4, 15; 6:12; Luke 13:2-5; 24:47; Acts 2:38; 3:19; 17:30; 26:20; Rom. 2:4; II. Cor. 7:9, 10; II. Tim. 2:25; II. Peter 3:9. Repentance means a change of mind; and this change of mind is brought about by the Holy Spirit, through the knowledge of the sinner's condition, needs and peril, by which the sinner is convicted of "Sin and of righteousness, and of judgment" (John 16:8), and is induced to yield himself wholly, immediately and irrevocably unto God.

Seventh. **FAITH.** Heb. 11:6; Rom. 10:17; Gal. 5:22; Eph. 2:8; Gal. 3:6-12; 2:16-20; Rom. 4:13-16; 3:21-28; Acts 13:39; 16:30, 31; John 5:24; 6:47; 1 Cor. 15:1, 2; 1 John 5:1, 9-13, etc.

EIGHTH. **REGENERATION AND THE NEW BIRTH.** Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) Richard Watson defined regeneration as "That mighty change in man wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished; so that with full choice of will and the energy of right affections, he serves God freely, and runs in the way of His commandments. See Ps. 51:5; Rom. 5:12; 8:8; John 6:63; Jas. 1:18, 21; 1 Peter 1:23; John 1:12, 13; 2 Cor. 5:17; Gal 6:15; John 5:24; 6:47; 1 John 5:1, 12; Titus 3:5-8; Rom. 8:2; Eph. 2:1-3.

Ninth. **JUSTIFICATION.** See Acts 13:39; Rom. 3:24-28; 4:5; 5:1, 9, 16-18; 8:30; Gal. 2:16; 3:11, 24; Titus 3:7. The law is inexorable in its demands and "Is holy, and the commandment holy, and just, and good." (Rom. 7:12.) The sinner has violated the law and broken the commandment. But "Christ also hath once suffered for sins, the just for the unjust" (1 Peter 3:18), and thus by His passion and death is become "The end of the law for righteousness to every one that believeth" (Rom. 10:4); and it is now possible for God to "Be just, and the justifier of him which believeth in Jesus." (Rom. 3:26.)

Tenth. **OBEDIENCE,** in which is included confession and water baptism. See Ps. 107:2; Matt. 10:32, 33; Rom. 10:9, 10; 1 John 4:15; Matt. 28:19, 20; Acts 2:38, 41; 8:12, 13, 16, 36, 38; 9:18; 10:47, 48; 16:14, 33; 19:5; 22, 15, 16; Rom. 6:3, 4;

Col. 2:12; 1 Peter 3:21; 1 John 2:3; 3:22.

After these doctrines have been preached to the unsaved and they have yielded themselves to the divine requirements, and not until then, should the Sermon on the Mount and the other ethical truth of the Word of God be preached. This is the divine order. To reverse this order is to encourage men in legalism, towards which they are already too much disposed. Reconciliation first—then fellowship, worship and service follow.

Men of uncircumcised hearts, like Ahab of old, are always demanding of the "Man of God" that he prophesy to please them; but he who is divinely sent, and is faithful to his mission and commission like Micaiah, will say, even though the king "Hate him" and shut him in prison "And feed him with bread of affliction and water of affliction," "As the Lord liveth, even what God saith, that will I speak.

Reality of Salvation.

BY REV. C. R. RAYMOND.

"How shall we escape if we neglect so great salvation, which, having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2:3.) "For in that he himself has suffered, being tempted, he is able to succor them that are tempted." (Heb. 2:18.)

The assumption that underlies this word "salvation" is a great offence to many a liberal thinker. Our age is tolerant and liberal. But there is a liberalism which is tolerant because nothing matters, which says we are all in the upward swing of evolution and that education is our only need. To such a liberalism our Christian faith, with its assumption, breathes an offensive intolerance. The Mayor tells a Christian minister not to preach to Jews, the religious heirs of those to whom this "Epistle to the Hebrews" is written, because, as he said, "They have a good religion of their own." Other men criticise foreign missions because the Christian missionary invades the homes of other ethnic faiths. And others, approving of the Salvation Army for the slums, deeply resent the assumption that they personally need salvation.

The objector asks us why our Christian salvation, if it be so great a reality, is not a more self-evident fact. Christians and non-Christians, we are told, look very much alike. But this seeming obscurity is because of four

easily forgotten facts which ought always to be remembered when men deny that the salvation which is in Christ is a great and abiding reality, the supreme force in human history.

The first of these facts is our loose use of the word 'Christian,' as when we speak of a Christian nation and make Christendom mean merely the modern world. Mr. Roosevelt, in his recent speech at Cairo, illustrated this use of the word when he said: 'It is of no consequence whether the assassin be a Moslem or a Christian, or a man of no creed.' Think of a Christian assassin! This unthinkable expression is possible only because we use the word 'Christian' with this general application to all the members of a so-called Christian nation. But if we are thoughtful we shall remember how thin is the veneer over our savage ancestry and how brief a time separates us from paganism. Some of us call ourselves Anglo-Saxon, by which we mean that forty generations—1,200 years, at most—carry us back to the Anglos, who were the worst of the Teutonic pagans, and to those old sea pirates, the Saxons. Or, if our forbears were Celts, we should remember that the Romans called them also Picts, because they were painted savages! And twelve men, each a century old, touching hands, reach back to these marauding, pagan ancestors of ours. No wonder that our civilization is as yet a poor picture of Christianity.

And, in the second place, there are many merely formal Christians. Some have mistaken rites for religion, and others have confused creeds with the Christian faith of which they were the flower. So, because it is easy to observe forms and recite creeds, men become unconscious hypocrites. Such formal Christians do not connect religion with life. In former days they resented pulpit teaching on slavery as 'politics.' To-day they figure in the sugar frauds and graft investigations, and urge ministers to stick to the 'simple gospel' and not meddle with muck-raking and politics.

The third fact to be remembered is that there are always many inconsistent Christians. We all fall short of the glory. The best of us are but Christians in the making. Paul counted himself not yet to have apprehended.

And the final and most important reason for the obscurity of the reality of salvation is that salvation is an inner fact seen in its fruits, to be sure, but it is not the same thing as its

fruits. It is not always the season for fruits. The apple tree is not less an apple tree in blossom-time or in the Winter season than in fruit time. There are times in the history of the Christian when the fruit is not in evidence. The life is an inner fact, in the last analysis not to be demonstrated beyond the possibility of doubt. The late king of England was the official head of the Established Church of England, but he, like his humblest subjects, could possess this great salvation only as an inner fact to be known by his own soul and God, and only by his soul and God. We do not wear our heart upon our coat-sleeve and into the holy of holies of our soul the onlooker cannot idly enter. There is an obvious and a necessary obscurity about this supreme fact of the human soul. It is a 'great salvation,' 'confirmed unto us,' 'spoken through the Lord.'

The second question raised by the objector to the universal assumption of Christianity touches the heart of the problem. After all, is this great salvation a real need? Do we need to have anything done to us or for us to save us? Is not all this talk about salvation mere mysticism? Does it touch life? And for this question I find a double answer.

First, there is a real need for something. The most fundamental thing we know is the consciousness of sin and guilt and our consequent need. This is more than the problem of evil and pain. We can find some disciplinary value in suffering, perhaps, but the problem of sin is something more fundamental. Because of this, every race of mankind has raised its altars. We are not religious as men because of the priests, we have a place for priests in every tribe because we are religious. We are religious because we are conscious of our need for salvation. We need to be freed from our sense of failure and guilt. The humblest, most degraded savage, who has never heard of Calvary, has a need which is strangely met by the cross of Christ. That cross fits the human heart as the key fits the lock for which it was forged.

This consciousness of failure, which is universally met among the lowly, does not fade as the light of learning illumines the race. The loftiest souls feel the problem of sin most keenly. Paul cries out, 'Oh, wretched man that I am! Who shall deliver me out of the body of this death?' And John, the beloved apostle, declares, 'If we

say that we have no sin we deceive ourselves and the truth is not in us.'

If it is said that this universal need for betterment is not a need for saving but for training and culture, I add, in the second place, these four reasons for putting salvation before education as the supreme need of the human race.

First, we all need culture. A tree that bears good fruit needs pruning and spraying. Christianity has no quarrel with culture. But secondly, a bad kind of fruit is only cured by replacement when a new kind of life is grafted into the tree. It is no use to prune until after the new life has been grafted into the old root stock. Therefore, I say, thirdly, that despite all the rosewater philosophy of a specious monism, sin is not good in the process of becoming. There is something radically wrong with the sinner. And, so I add finally, that in salvation there is a real contact with the Eternal, an alliance with God. He is able to succor them that are tempted.' This is the power of salvation. This is the power of the evangelist. Where mere culture is impotent the power of the divine life is omnipotent.

We easily realize this re-enforcement for the human soul in the case of the dregs of humanity, when we read such books as Begbie's 'Twice-born Men.' We need also to realize that no amount of culture can take the place of life. The slums need cleansing. More light and air are needed in the tenements of the poor. Our congestion of population is the shame of a so-called Christian age. But great houses and spacious lawns, clean clothes, books and music, all the culture that Greece could give and all the wealth that New York heaps together, cannot make one soul clean before God or strong in the hour of temptation. Christ has but one and the same message for the man of culture on Clinton avenue and for the hopeless ragged flotsam of the Bowery. The word comes to every man of us from this unknown writer of the first Christian century and from the experience of all the Christian centuries: 'How shall we escape if we neglect so great salvation?' and 'He is able to succor them that are tempted.'—*The Montreal Witness*.

NOURISHMENT IN CRUMBS.—*Eat of the crumbs.* Dr. A. T. Pierson gives this incident in "The Miracles of Missions." Mr. Williams, the apostle of the South Seas, once had his attention arrested by seeing a man arise from some stones and walk on

his knees to meet him. "Welcome, servant of God, who brought light into this dark island," shouted the man. Then the two engaged in a conversation, concerning the man's experience. Mr. Williams said: "Buteve, where did you obtain all this knowledge? I do not remember even to have seen you at the settlements where I have spoken; and, besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees." Buteve answered: "As the people return from the service, I sit by the wayside and beg from them as they pass by a bit of the Word; one gives me one piece and another another, and I gather them together in my heart, and thinking over what I thus obtain, and praying to God to make me know, I get to understand." The poor cripple had picked up the crumbs that fell, and had found great satisfaction in feeding on them.—*Selected*.

High School Corruption.

Social corruption finds its way into the most sacred associations and relations wherever there is leniency or want of watchfulness. Its most subtle invasions are among the young, even small children are often found its sad victims. The public schools which should be the promoters and preservers of virtue, are often by this want of Bible morality the promoters of vice. The following from Francis E. Clark, President of World's Christian Endeavor Union, under title, 'High School Folly and Wickedness,' should arouse the patrons and friends of pure education to an investigation of the influence to which their children are exposed in the public schools and to demand a return to the use of the Bible as a code of morals:

It is high time that the people of America were awakened to the foolishness and wickedness that are found in some of our high schools. I write not without knowledge of the facts, and I write with full knowledge of the many excellent high schools and high school teachers in the country, and in full sympathy with them.

These good schools, however, should not shut our eyes to a considerable percentage of schools whose influence is demoralizing and degrading.

In my opinion the high school dances are responsible for much of this deterioration. It has come to pass that in many high schools there can be no graduating exercises or any social function without a dance. In spite of the fact that many parents are opposed to the promiscuous embraces, and the

late hours, and the accompanying dissipation, of these dances, the dances are encouraged by the teachers; and the pupils who do not go in for them are out of the "social swim," and feel themselves cut off from the legitimate social features of school life.

But this is comparatively a small matter. I am speaking by the book when I say that there are many girls, not out of their teens, who have been ruined body and soul, for time and eternity, by these dances. If I should mention the respectable families whose daughters in the high school have thus brought shame and disgrace upon themselves and their parents, it would be an appalling revelation.

And, of course, wherever a girl has been ruined, a boy has been ruined also, if we believe in a white life for two.

But, bad as these high school dances often are, probably the most foolish and wicked institutions connected with our high schools are many of the secret societies to which the boys and girls belong. The case of the girl who has recently become a nervous wreck and practically insane through the initiatory ceremonies in one of the sororities is still fresh in the public mind, and the "ritual" of initiation in this school has been made public. It is not only foolish, but disgusting.

A piece of raw meat is burned under the nostrils of the young initiate, and at the same time, while it sizzles, on her bare back is clapped a piece of ice to make her think that she is being branded with a hot iron. Macaroni is cooked with soap, and slimed with the white of an egg to resemble angle-worms; and this she is obliged to eat.

In other ways she is tortured with a fiendish ingenuity scarcely equaled in the torture chamber of Nuremberg.

Of course, some girls, perhaps the majority, can stand this sort of "rough house" and come out physically little the worse for it; but others, more delicately constituted, will be injured for life; and all, particularly those who inflict these tortures, will be coarsened, their sensibilities will be blunted, and their whole nature degraded.

I formerly thought that girls were more easily reached by the appeals of religion than boys, and their consciences were more sensitive and their higher natures more fully developed than their brothers. I am coming to doubt that, especially with girls of the high school age.

On the cars and on the streets I see more vulgarity and rudeness of be-

havior, less respect for others, and more indifference to the general public welfare among the high school girls than among the boys; and it is often harder to find steadfast, earnest Christian workers among them than among those of the other sex.

Yet it is not the teachers or the pupils who are chiefly responsible for this condition in many of our high schools, but primarily the parents who do not know enough or care enough to keep their children out of these secret societies, and who encourage the late hours, the dances, and the attendant dissipation for the sake of the supposed social advantages. Or, if they do not encourage them, they yield weakly to the importunities of their children, and the demoralizing results are the same.

Many a father and mother has awakened with shame and contrition, when it was too late, to the results of such carelessness and overweening ambition when the daughter has brought disgrace and confusion of face upon the family.

I write about this because I have upon my heart particularly the boys and girls of this high school age, the age of adolescence, the most critical, and in many respects the most important, period of human life.

I know thousands of these boys and girls in our high schools of pure, noble Christian characters. I know scores of teachers who are conscientious and watchful of the morals of their pupils. Alas that all are not of this type! for the future of our nation is largely determined by the high school of to-day.—*Selected.*

THE FAITH THAT HOLDS ON.—*Lord, help me.* Read how a laboring man, shut up in the ill-fated mine at Cherry, Illinois, had a faith that would not be denied: When death was staring them in the face, with half of the miners either dead or dying right before their eyes, William Cleland, one of the miners and a devout Christian, encouraged the others as follows: "Keep up your hearts, lads. God is with us. Don't despair. Others have been shut off from the light of day as we are, and in God's good time came out alive. So will we. The Lord is with us, even here, and great is his mercy." When the rescuers went down, a week after the accident, the first sound that came out of the depths to cheer them was the air of a religious hymn. In a little pause, one of them said, "Listen, boys!" Then, like an

echo from far away, came the sound of a voice singing. They strained their ears, and presently they caught the words of the well-known hymn:

*"Abide with me,
Fast falls the eventide;
The darkness deepens,
Lord, with me abide."*

The sound died out, and the miners were wiping their eyes, not realizing its significance for the moment, when one of them cried: "That's Bill Cleland, I know his voice." And it proved to be Cleland, who had kept hope alive in the men by his brave Christian spirit.—*Selected.*

EVIDENCES OF CHRISTIANITY.—Years ago there were two eminent lawyers, one named Lyttleton and the other West. These two men were deists; that is, they had faith in a Supreme Being, but did not believe in revelation, or in inspiration, or in the miraculous. One day they got to talking about their views, and finally one said to the other, "Well, we cannot maintain our position until we disprove two things: First, the reputed conversion of Saul of Tarsus; secondly, the reputed resurrection of Jesus Christ from the dead." Said Lyttleton to West: "I will write a book to prove that Saul of Tarsus was never converted in the way in which the Acts of the Apostles record." And said West to Lyttleton: "I will write a book to prove that Jesus Christ did not rise from the dead as the evangelists say." Well, they wrote their books and when they met afterwards, West said to Lyttleton: "How have you got on?" "I have written my book," said Lyttleton; "I have become convinced that Saul of Tarsus was converted in just the way in which the Acts of the Apostles says he was, and I have become a Christian. How have you got on?" "Well," said West, "I have sifted the evidence of the resurrection of Jesus Christ from the legal standpoint, and I am satisfied that Jesus of Nazareth was raised from the dead just as Matthew, Mark, Luke and John record, and I have written in defense of Christianity." These two books can be seen in our libraries to-day.—*Torrey, in Gospel Herald.*

If the faith of the heart had been sufficient God would not have given you a mouth.—*Selected.*

It is highly reasonable that He that laid down the whole price should have the whole praise.—*Flavel.*

OUR YOUNG PEOPLE.

Waiting.

We're patiently waiting
Until Jesus comes,
And earnestly longing
For the rest of Home—
For the glorious rapture
Which is nearing each day
When Jesus appearing,
Shall call us away.

Oh, to catch the first accents
Of that beloved voice!
Beholding Thee, Jesus,
Our hearts will rejoice;
And the heavenly glory,
In prospect so bright,
For which we are waiting,
Shall burst on our sight.

It is not the glory
We desire to see,
But our Jesus Himself,
Who our heaven shall be;
His presence is heaven,
His love our delight—
Though now absent from Him
In this dark dreary night.

We are waiting and watching,
For we know not the day
When Jesus may come
And call us away;
But we know that His promise,
Though deferred, cannot fail,
And though wearily sighing,
Our faith shall prevail.

But Jesus, loved Savior,
Whilst Thou dost delay,
No shadows can vanish—
No breaking of day:
It must be Thy hand, Lord,
That wipes from our eye
The tear of the desert—
And hushes the sigh.

We're glad to be weary,
That then we may rest,
In unbroken enjoyment,
On Thy beloved breast.
We're glad to have sorrow
That Thou may'st remove
Each trace of our crying,
With Thine own hand of love.

For no other can lighten
The sin-burdened heart;
No other can bid
Our sorrow depart.
Descend, then, from heaven,
Performing Thy word—
Receive us to Thyself,
Our adorable Lord. —A Tract.

Testimony.

Dear readers: I have felt for some time I should write a few lines for the VISITOR, yet I feel my unworthiness in doing so. There is a continual praise going up to God from my heart for what He has done for me, and how He has led me. It is nothing good that I have done; it is alone the great love and mercy of God that I am what and where I am. I can truly say I have a hungering and thirsting after God and His righteousness. My desire is to live a life hid away with Christ in God. I thank God this morning for the simple plan of salvation and that He helped me to become willing to accept it. I come far too short in telling my experience, but I am so glad God knows the very secret of our hearts and leaves His Spirit abiding within. The following hymn tells my experience better than I can.

"I'm glad I came home."

A sinner I roamed in a wilderness vast,
No hope for the future, no joy in the past;
I know naught of Jesus, the Friend of the lost,

Who purchased my peace at such infinite cost.

CHORUS.

I'm glad I came home,
I'm glad I came home,
And Jesus forgave me, though years did I roam;
But now I am happy, my soul doth enjoy
The sweet love of Jesus;
I'm glad I came home.

The way groweth better as onward I go,
My Lord doth sustain me,
He conquers each foe;
He fills me with gladness, and peace every day,
His precious blood washes my sins all away.

I desire the prayers of all God's people
for me as a beginner in God's service, that
I may be what He wants me to be.

PRUDENCE E. ZOOK.

Chambersburg, Pa.

DEAR readers of the VISITOR, greeting in the precious name of Jesus. For some time I have felt impressed to write for the VISITOR and by the help of our God I will try and do so. I am thankful for what God has done for me and his daily care over me up to this present time. I thank Him that He gave me a will to serve Him, and that I yielded while in my young years, for it is a pleasure to serve Him. Jesus is our friend in time of need or trouble. In sickness or health He is ever ready to help us if we come to Him in faith, believing. My desire is to live nearer to His blessed will that I may be a true light to the world and those with whom I meet in life's journey. Remember me in your prayers.

MARY A. MAGSAM.

Greencastle, Pa.

Dear readers of the VISITOR: Greeting in Jesus' precious name. For several days I felt impressed to write and by the grace of God I will try and do so. I am in the Lord's service about five months now and I enjoy it very much. I am so glad the Lord called me into His service while young in years. I praise Him for what He is doing for me. I also praise Him for His keeping power. I know He will never leave us nor forsake us if we but put our trust in Him. I want to go the whole way with him. Pray for me that I may be able to stand in the trying hour.

Yours in His service,

ESTHER BREHM.

Abilene, Kans.

Darkly rose the guilty morning,
When, the King of glory scorning,
Raged the fierce Jerusalem;
See the Christ, His cross uplifting,
See Him stricken, spit on, wearing
The thorn-plaited diadem.

Not the crowd whose cries assailed Him,
Nor the hands that rudely nailed Him,
Slew Him on the cursed tree;
Ours the sin from heaven that called Him,
Ours the sin whose burden galled Him
In the sad Gethsemane.

For our sins, of glory emptied,
He was fasting, lone and tempted;
He was slain on Calvary;
Yet He for His murderers pleaded;
Lord, by us that prayer is needed,
We have pierced, yet trust in Thee.

In our wealth and tribulation,
By Thy precious cross and passion,
By Thy blood and agony,

By Thy glorious resurrection,
By Thy Holy Ghost's protection,
Make us Thine eternally.

—Selected.

Christ is All.

If I thought anything would prevent my dying for China, the thought would crush me.—*Samuel Dyer.*

I declare, now that I am dying, I would not have spent my life otherwise, for the world.—*David Brainerd.*

Tell the king that I die for the Baganda, and purchase the road to Uganda with my life.—*Last words of James Hannington.*

I have been in India twenty years, and if I had twenty lives to live I would give them all to that sin-cursed land.—*Mrs. J. C. Archibald.*

I see no business in life but the work of Christ, neither do I desire any employment in all eternity but His service.—*Henry Martyn.*

Even if no one should be benefited, and no fruits follow my efforts, yet I will go, for I must obey my Savior's call.—*Leonard Dober, the first Moravian Missionary.*

Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages and with spears and clubs, give it me back again, with spears flying about me, with the club knocking me to the ground, give it me back, and I will still be your missionary.—*James Chalmers.*

Tell the committee that in East Africa there is the lonely grave of one member of the Mission connected with your Society. This is an indication that you have begun the conflict in this part of the world; and since the conquests of the church are won over the graves of many of its members, you may be all the more assured that the time has come when you are called to work for the conversion of Africa.—*Johann Ludwig Karpf, after the death of his wife and infant daughter.*

The Gospel is a salvation appointed for those who are ready to perish, and is not designed to put them in a way to save themselves by their own works. It speaks to us as condemned already, and calls upon us to believe in a crucified Savior, that we may receive redemption through His blood, even the forgiveness of our sins.—*John Newton.*

Learn much of your own heart; and when you have learned all you can, remember you have seen but a few yards into a pit that is unfathomable.—*McCheyne.*

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NEWS OF CHURCH ACTIVITY.

(Continued from page 5.)

Lord. His present condition is in striking contrast to that of eleven years ago when we first visited him. Then his body was well but his heart. Oh! so dark!

The school seems quite prosperous, and it keeps Sr. Heise and Bro. Matshuba both busy while it is in session. Bro. Mahlenhle teaches about eight miles from here and his pupils have nearly all expressed a desire to follow the Lord.

Bro. Doner's are very busy attending to the work here in the absence of Bro. Steigerwalds, and also in attending to their own station in Mapane Land. They kindly took me to that station to see something of the work there. Bro. Nyamazana has had charge of the work there since the time Bro. Doner's went south for a rest. He is not so clever in books as some of the rest, yet he seems filled with the Spirit and fully alive to the responsibilities resting upon him. He is doing a good work and is gaining the confidence of the people.

There is a company of earnest Christians at that place. We happened to be there the first Friday in May, the day set apart for prayer and fasting. Over seventy assembled on that day for services and fasted until night. They included the members of the church and many of the Inquirer's class. We had a most precious waiting on the Lord and listened to many soul-stirring prayers and testimonies. Many seemed to be reaching out for greater fullness of the Spirit, while others were overflowing with the joy of the Lord. We also spent two days visiting the homes of some of the members in the neighborhood of the schools taught by two of the native brethren. At one of the homes we heard a new and beautiful hymn of praise in Zulu, which a young sister had heard sung by heavenly voices when she was sick and she remembered both the words and the tune.

The week before we went down there, there had been quite a demonstration of the Spirit's presence at Bro. Nyamazana's. His wife's sister, Mantombi, lives near Mtyabazi Mission and was one of the first baptized converts at that place. She is a young girl of about 17 or 18 years of age, and a modest, earnest Christian. Though she lived in a very heathenish home, Bro. Frey said she had always been faithful in the Lord's service. She had been sick for a while and much persecuted because she would not worship the spirits (amadhlozi) to make her well. As soon as she was well enough, she walked fifteen miles to Mapane to visit her sister, Nyamazana's wife. There on Wednesday night she had quite an experience, which I shall relate as nearly as possible in Nyamazana's own words. He said: "We had had prayer and retired for the night. Mantombi was not well and was sleeping with her sister. In the middle of the night she began to gasp and we thought she was going to die, but she said, 'No, I think the Lord wants to speak to me and give me another tongue.' Her sister said, 'If the Lord wants to speak to you, listen, like Samuel did.' The girl began to pray first in her own language, then in an unknown language. Then she began to talk and talked in several languages. When we wanted her to explain what she said, we found that she could not control her tongue to speak in Zulu (her own lan-

guage.) She spoke a little in English then she sang some in another language and new hymns of praise in her own language. We asked her once whether we should go out, perhaps the Lord could speak to her better. She said, 'Yes.' So we withdrew and she talked and sang much in tongues while we were out. Toward morning, while we were present, she talked a long time in one language. We went over for Bro. Frey in the morning—Thursday morning—and he reached here in the evening. She could not speak Zulu very well all day and still lisped when he reached here."

"How did she look? Did she seem happy?" was asked. He replied, "I was not as near to her as my wife, but she said that Mantombi's face was very bright, and especially when the girl sang her face was so radiant one could scarcely look at her."

"Has she spoken in tongues since?"

"No, she has not. She said she did not want to do it herself unless the Lord put it upon her, for fear she might grieve the Spirit. She has been unusually quiet since."

"What did you think about it when you first heard her speak? Did you think of the day of Pentecost?"

"No, I did not think of that at first. I just thought the Lord was talking to her and manifesting Himself to her. She understood much that she said at the time, but could not interpret because she was unable to speak Zulu. We thought, too, that the Lord knew her people would not understand if this had come upon her in her home, as He brought her over to us."

There was another teacher there, too, and his testimony and that of others corresponds with the above. None of them are of an excitable nature but they simply and reverentially seem to accept this manifestation of the Spirit's presence. Bro. Frey said when he reached the place, he heard substantially the same as I have written. He said the girl still lisped some and also sang several new hymns of praise in Zulu while he was there. The next morning she was able to speak distinctly.

We, the workers, have been praying much for a deepening of the spiritual life among these people that they might be able to stand in their homes, and that the Lord might be able to use them in His service. Yet this manifestation was somewhat unexpected. It is not at all likely that this sister ever heard anything about the so-called "tongues movement," as we missionaries have been slow to accept it on account of the many inconsistencies connected with some who have been prominent in that movement. Especially has this been the case here in Johannesburg. However, I can say for myself and I think for my fellow-workers that we have never felt to oppose it insofar as it is in harmony with the Word. We only want the will of God for us and the work. We want Christ lifted up in whatever way He sees fit to manifest Himself. As for this modest, humble, spiritual minded sister we can have no doubt but that the Lord has appeared to her. Truly, "out of the mouth of babes and sucklings thou hast perfected praise."

On Tuesday of the next week Bro. and Sr. Doner took me to Mtyabazi Mission, whence they returned home after a short visit, and I remained for a week. It was my first visit to that station, and it was an enjoyable one. Bro. Frey's have a good location, and a nice little company of Chris-

tians have been gathered together. There were services in the church the first two mornings, at which a number were present. Then on Thursday Sisters Frey, Engle and myself went in the wagon to visit some members about eight miles distant. We met with a warm reception. One old sister was very busy trying to make us comfortable. In the evening about thirty gathered around the camp-fire to listen to the message. Then a number gave a clear testimony to the saving power of Christ. We could not help contrasting this little company, most of whom were believers, with other gatherings, which we have often seen in the hours of night in dark Africa, where beer, the dance, licentiousness, and all forms of devil worship made night hideous. One can best understand what the Gospel message is doing for this people if he first sees something of raw heathendom.

On Sunday we had a most precious waiting on the Lord. When the altar call was given a number came forward weeping as they came. There were truly penitent hearts there. Among them was a number of young men seeking to get right with the Lord, some married ones also. Then some girls. Here was a woman whose husband had two wives and she was much persecuted at home and hated, yet she wanted to follow the Lord and piteously in the midst of her sobs asked what she was to do. Then another, a Magdelene, confessed that she had fallen into previous sin and like one of old came with her bitter tears to the feet of Jesus. Another found a hard way to follow the Lord on account of her husband's unfaithfulness, and so on. But the one that seemed the most touching was an old woman about sixty years old. Her married daughter, who is a Christian, was much in prayer for this mother; and so the old lady came and with the most utter abandonment threw herself at the Saviour's feet, weeping and confessing her own unworthiness, saying she was only a dog and asking the Lord to pick her up. It seems to me I never saw such utter surrender among these people as was manifest in that woman, and she received definite help too. Her heart was so full of joy and yet she almost seemed to think that she ought not feel happy because it was too soon.

With this my visit ends and this week, May 27, I expect to start to Macha. I am eager to get back again into the work as I have been away quite long enough. May you daily in your prayers, make mention of us and the dear souls about us.

Yours in His service,

H. FRANCES DAVIDSON.

Matopo Mission, May 24, 1910.

India Correspondence.

Dear brethren: We come to you with greetings in Jesus' precious name. We realize that we have no abiding place here, and one by one is passing over into a long and never ending eternity, never to return to bring us the news as to how they entered.

Our hearts are in great sorrow by the death of our dearest daughter and sister, Toru Lota Sen Musser who passed away very peacefully in the prime of life May 31, 1910. She is dead, yet speaketh very tenderly to us all. A little over two years ago she suffered with an attack of measles and as the disease did not fully develop it left her much trouble later on, finally becoming

chronic and resulting in tuberculosis. We did all we could to save her sweet and precious life by medical aid and fasting and praying. But God thought it best to take her to Himself, of which we have a clear evidence and believe she entered the pearly gates of the New Jerusalem with great joy and smiling face. She endured with patience trusting in Christ Jesus. The last week of her suffering she had a longing to leave this world and go to Jesus. She passed away calmly and quietly with a sweet smile on her face. Indeed this is a great shock and loss to our little band. She was prepared and anxiously waiting for an opening to go into the interior of the great harvest field and sow the seed among those who never heard the good old story of God's saving power. She had become very bold and useful in His service, willing to go through at any cost and suffer for His dear name's sake. She was baptized upon the confession of her faith over two years ago, and lived a faithful member of the Brethren in Christ church, with many trials and difficulties of life till death. God's will be done and not ours.

We beseech you dear brethren to hold us up at a throne of grace that we may not fall into any doubt. This is the wish of your dear ones in the field.

AMOS AND KATIE MUSSER.

"Sen Villa," Madhupur, E. I. Ry., June 6, 1910.

Testimony.

[The following "Testimony" is reprinted from the VISITOR of May 15, 1907, by request of the India missionaries as it will give our readers a better acquaintance with the writer who now is numbered with those who have gone before. Editor.]

Dear readers: While I greet you in the precious name of Jesus, I feel I must pen down a few lines of my experience, not because I wish to admire at its wide publication in a paper like yours, but because I feel that many shall find that the Omnipotent Spirit of the Almighty Father has been working all over to the great object of love, purity and oneness.

Now, to introduce myself let me tell you that I had been once a staunch member of the Church of England. Being baptized and confirmed in a church of fashion and formality and educated in a school of high class manners, I looked upon Christianity as merely an outcome of latest civilization. I was exceedingly orthodox and unyielding, and when my father would comment upon any doctrinal points, that differed so widely from the original simplicity, I would simply pour out a grudging criticism against him. I followed the principles, verbal and written of the church, close to the (very) shadow of the "Reverend Padris," being ignorant of what might come in future. I used to be a regular attendant in their services, Sunday-school and meetings, and sometimes I was given the prominent post in public assemblies and singing. I heard sermons from the pulpit and like others, gazed at the gaudy robe and the long sleeves of the missionary on the one side and the multifarious characters clothed in all the seven colors of the rainbow on the other. The decorations of the church altar and the luminous colored glass panes seemed all in all. The written sermons like the seed on the wayside, never gained ground in my heart. I joined in the singing, in the

prayers with full swing of pomp and pride. But did not know what I was doing all that for because I was simply blinded with the outward show of the church.

But thanks to heaven, time came when at the proper hour I was convicted of what I had been doing before. It first originated with my father who being previously aware of the vanity severed all connections with the churches and for some considerable time remained aloof. He was earnestly endeavoring to get the truth, when after a prolonged test and trial, he found his way to the Brethren in Christ Mission. I joined the membership with my parents and brothers and this day I am so happy to bear witness to the wonderful change of my life. Here I learned many things and God helped me to have my spiritual eyes opened. I gave up fashions and formalities and when I look back upon the long space of time I was in bondage to the vanities and follies of the so-called church, I cannot but hide my face with shame and sorrow. A line comes to my memory which runs thus, "A good behavior is better than a learned sermon." This, at any rate, proves to me to be very practical when I think about the behavior and kindness of Brother Musser and family and Sister Landis. It is mostly by the kind deeds not words, the self-sacrificing spirit, not selfishness and hypocrisy, that they have drawn us nearer to the cross of Christ.

I am so glad that I have learned to trust in Jesus on whom I cast all my burdens. My age is now sixteen years, and I beseech you brethren, by your fervent prayers, my life may be spent for his glory—the glory of the only begotten of the Father who has done so much for you and for me.

Your sister in the faith,

TORU LOTI SEN.

April 11, 1907.

Not Both.

"We two can't be happy living together," said a woman, speaking of herself and a relative with whom circumstances compelled the sharing of the home. "I've given up, trying, for my part."

"Yes, I suppose that is all that you can do," agreed the friend in whom she was confiding. "If you can't both be happy there doesn't seem to be any way left for you but to make her as happy as you can, and give up trying for your own part."

The tone sounded sympathetic, the words seemed to be a repetition of the ones her own lips had just spoken, but the complainer of domestic infelicity flashed upon her companion a startled half-questioning glance, dropped the subject, and went thoughtfully upon her homeward way, not quite sure whether she had met a case of innocent misapprehension or a new recipe for shaping her life.

Supposing it to be the latter, it might be one well worth trying by persons similarly situated. If life's exigencies have so placed you that you must live with some one, and you find that you cannot both be happy, why not make it your care to look after the happiness of the other one? Try it, and you shall assuredly find that in some way, unwatched and unsuspected, your own share has slipped into your life and heart. He who "makes the few loaves many" will take care of that.—Forward.

Repentance and Consecration.

A great many people get repentance and consecration confused in their minds as if they were the same thing, but they are never used as synonyms in the Scripture. Repentance is always addressed to sinners, and consecration is always addressed to God's people. Let us notice some of the differences between repentance and consecration:

1. Repentance is a deep sorrow for sinful action, with a sense of guilt, involving the wrath of God, and the fear of the punishment that is due to our guilt. On the other hand, consecration is the outcome of the intense longing to be set free from the secret evils of our nature, and a fixed purpose to abandon our entire being to the will of God, to be purified, and conformed to the image of Christ. Repentance prepares the way for pardon, and removes the hindrances between us and God, putting the soul in such an attitude that Jesus can forgive us. Entire consecration, on the other hand prepares the way for the cleansing of our hearts from all sin. Neither repentance or consecration have any saving virtue in themselves, but they remove the difficulties, so that the Holy Spirit can work in us the new birth or heart purity.

2. Repentance is the renunciation of all our bad things, of evil companions, unrighteous business, sinful conduct, and the turning from every known sin, and every purpose of committing sin. On the other hand, consecration is the yielding up to God of all our good things, the utter surrender to His disposal of our wills, our treasures, our loved ones, our choices, our capabilities, our reputation, all our outward goods and all our inward lives, and everything we hold dear. Thus repentance is giving up to Satan what belongs to him, and consecration is giving up to God what belongs to Him. To illustrate this point. At one time I heard one speak of consecrating their tobacco habit to the Lord. In their heart they meant all right, but did not properly express the truth. The Lord does not want anyone's tobacco, for it is a vile weed that not even a hog would touch. What God wants for such is to throw their tobacco away, and then consecrate their mouth to the Lord, to be filled with prayer and praise. So repentance has reference to sin, but consecration has reference to holiness.

3. Repentance can only be in connection with things in the past, but consecration can never refer to the

past, but must deal only with the future. We can never change the past, and an act once committed can never be uncommitted, but must remain as a fact forever unchanged in the annals of creation. While this is true, God has made arrangements, through saving grace, to separate from the penitent sinner all the guilt and evil of the actions committed, so that while the sinful act remains an act forever and ever, yet all the quality of the act is separated from the one who performs it. This is a mystery that philosophers can not understand, because it lies outside of the laws of nature, and belongs entirely to the kingdom of grace, and is made known only by revelation through Jesus. It is on condition of repentance that the guilt of past actions can be removed. On the other hand, consecration has its eye on the possibilities of holiness, extending from the present over all the future. Consecration in itself does not produce purity of moral nature, but is the placing of ourselves in the hands of Jesus for the purpose of having Him impart to us the holiness of His own nature. The heart of the thirsty Christian does not want its own righteousness, but desires above all things the very purity of Jesus, and His holy love to take possession of it. Both repentance and consecration are useless unless they have a definite end in view, to the obtaining of forgiveness or cleansing. A repentance that is not for the purpose of being saved from all past sins is only a mental fiction. And likewise a consecration that is not for the specific purpose of being purified from all inward sin, amounts to but very little. In these times there is much talk about consecrating ourselves to the Lord in a general hap-hazard way, without any definite purpose of being sanctified, or filled with the Holy Spirit, and consequently the results are very meager, and such people have to be forever going over the same ground of consecration without ever reaching the point of a complete finished consecration which always brings the cleansing power and infilling of the Holy Ghost.

4. Repentance is the act of one who has been a rebel, but consecration is the act of one who is a loyal citizen in the kingdom of grace. In repentance we surrender to God, and ground our weapons of rebellion; but in consecration we come as citizens, and volunteer to join the army, and be a soldier for Jesus, and we heartily agree to be anything, to do anything, and to suffer anything, that our Lord

and King may choose for us. It is the fear of the Lord that is the beginning of wisdom and leads to repentance; but on the other hand, it is the love of Christ, that draws us to yield ourselves perfectly and everlastingly up to Him. Hence the motive power of repentance is fear, but the motive power of consecration is love. There is a difference between being a citizen and a soldier. Repentance leads us from rebels to citizens, but consecration leads us to become soldiers, and volunteer to die for the Lord in addition to being citizens. When a citizen joins the army he assumes liabilities of danger, and hardships, and death, far beyond the liabilities of a simple citizen, and in like manner entire consecration to Christ to be made holy, to be filled with the Holy Spirit places the Christian where he must expect to have crosses and opposition, and persecution, and to be assaulted by Satan in different ways, much more than the Christian, who is not so bold and out and out for the Master. We became citizens by being born in a country, but we become soldiers by taking the oath of allegiance, and this binding oath of loyalty to the death is exactly what entire consecration is in the Christian life.—Sel.

The Secret of Prayer.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.)

"Whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.)

There must be something in faith which makes it not only an arbitrary condition, but a real spiritual force. It seems to belong to the law of the fitness of things. This faith is really the act of a sanctified will and the putting forth of an energy which resembles the power of God himself.

There is in the human will, when exercised on the natural plane, a strange controlling power by which one strong nature can hold in subjection many human minds and press through the strongest opposing barriers to the accomplishment of his purpose. We can sometimes feel the pressure of a human will against us until it becomes painful and almost pierces like the piercing of a sword.

On the higher plane of the spiritual world, there is no doubt that a powerful will, inspired by the Holy Ghost and working in accordance with the will of God, is a mighty spiritual force. This comes into play when we

pray in faith. We not only ask and desire a certain blessing, but we believe that it is the will of God to bestow it, not wilfully, but because it is His will.

This is what the Lord Jesus means when he says: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." The word "will" here is the strongest Greek term for volition. There are two Greek words for will, one meaning to wish and the other to command. Here it has the force of command. It is as some one has said: "Send your orders in upon my bank and I will honor them." It is a respectful but forceful command. Thus God lets us command Him in prayer. Away back in the Old Testament He said: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." It was thus that Jesus prayed: "Father, I will that they also, whom thou hast given me, be with me where I am," which was His last pattern prayer before His disciples. When we thus pray we not only ask, but we take that which we ask and we refuse to doubt or be denied.

This is the prayer that beats back the powers of hell, that claims healing and rises up against disease and temptation and presses through all barriers in our victorious way. This is the prayer that lifts the weak and defeats the devil and fights the battles of the Lord. It is a great spiritual campaign, it is a glorious conflict in the heavenly places, and it is the mightiest force on earth to-day.

Another secret of effectual prayer is desire. "What things soever ye desire when you pray" is one of the Lord's descriptions of prayer. We can pray best for the people we love best. Here again in the very nature of things, there is a strange force in intense desire, and if it be holy desire it reaches the very heart of God.

Mightier even than the power of faith is the power of love. Daniel was called by the angel "a man of desires." His nature was full of intensity, affectionateness and sensitiveness. When we are deeply attached to some one we can carry them in prayer even as we would carry our own souls, and can almost impart to them our own souls in sympathy.

When God baptizes with a deep love for souls, we can pray for them with tremendous force. When He lays upon our hearts some glorious trust we can carry that our hearts might like it, ever open it before God with doubly effective intercession.

The writer remembers a touching case. A lady came to him to ask him to pray for her healing. She was suffering greatly. They knelt together, and he offered an earnest prayer to God for her deliverance, and felt that she was in perfect accord. When he had finished, he asked her to conclude with a few words of prayer. To his surprise, she seemed to have forgotten all about her own sickness and even failed to follow him in his petitions for her healing, and there broke from her lips with a flood of tears one cry, "Lord, bless that boy." It seems that she had just heard of a poor lad who was in great danger and temptation. She was superintendent of a home for boys, and her mother heart had taken hold of this case so intensely that she quite forgot about her own healing, and was lost in a whole-souled cry for the one she loved and pitied. It was most beautiful and touching. Self-interest was lost in unselfish prayer. God understood it, too, and while her prayer was answered for the poor lad, there came a still more glorious answer of blessing for hers.

The deepest kind of prayer is often voiceless. It does not ask for anything, but it just pours out its being in holy fellowship and silent communion with God. Sometimes it is an infinite rest to cease all our words and just lie still and rest upon His bosom.

*"Too tired, too worn to pray,
I can but fold my hands
Entreating in a voiceless way,
Of Him who understands."
"And as a little child with pain and
grief oppressed
Sinks hushing all its wailings wild
upon its mother's breast,
So on Thy bosom I would pour my
speechless prayer,
Not doubting Thou wilt let me lie in
trusting weakness there."*

There are moments too sacred, too divine for our interpretation. There are joys as well as groans which "cannot be uttered."

The highest ministry of prayer is intercession. This is prayer not for ourselves at all, but for others. This is most like the Master's own prayer. He is constantly engaged in making intercession for us. There is no higher ministry in which the children of God can be used for the help of others and the cause of Christ. It seems to be ordained that every blessing shall come from heaven through the name of Jesus and in answer to prayer. No breath of prayer is lost,

this is especially true of unselfish prayer.

There is a fine thought brought out in the parable of the friend at midnight, where the suppliant comes to his door, not to ask for himself, but for another whom he has taken in for refuge, in a confidence that his wealthy friend would help him in the emergency. There is something sublime in the confidence that counted upon his wealthy neighbor, and no doubt one reason why he helped him so promptly was because he did not ask for himself, but for another.

There is a passage in the Book of Revelation that seems to imply that the very advent of our Lord Himself will be brought about by intercessory prayer. It is that striking picture in Revelation 8:4-6, where "the prayers of the saints" were gathered up by a mighty angel and presented before the throne, and then in striking language we are told that "the angel took the censer and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." The ascending prayers of God's saints were taken as they reached the skies and poured back again on the earth. And lo! the earth and the heavens were shaken, and the grand procession of events that is to usher in the coming of the Lord immediately began. Oh, that we might thus be hastening His coming by mighty ministry of believing prayer! We may be denied every other service, but we can wait upon Him in the secret place and the chamber of holy intercession, and some day it may be said of us as it was of Cornelius, "Thy prayers are come up as a memorial before the Lord."

How much we pray for ourselves, how little for Him and His blessed cause! How tired the Master must grow of our selfish pleadings, while this great world rolls on, covered with a pall of darkness, and so few seem to care or weep or pray. "Lord, TEACH US TO PRAY."—A. B. Simpson.

Always make it a rule to do everything in the best manner, and to the best of your ability. An imperfect execution of a thing which we might have done better is not only unprofitable, but it is a vicious execution; it is morally wrong.—Selected.

The road leading to every promised land, is always crowded for the first mile or two.—Selected.

Tarrying at Home.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain, their work is all with the heart. But what a work that is! The toils of the hand and brain are nothing to it; this yields a solace to their energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain. I am there at least, in the company of my fellow-men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but bear the burden of one great cross—this is the trial of life, this is the real trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid their burdens upon him, and left him alone to bear them. He bowed his head in the garden but he fainted not. He emptied his glory on the cross, but his love remained full. Stand beside him, oh, my soul; watch him in the lonely garden; help him to bear his cross up the Via Dolorosa; strive with the dying penitent by his side to see the majestic strength of his sustained weakness; and thou shalt know why it is written of him: "He shall divide the spoil with the strong."

—George Matheson.

Preparing for Heaven.

The good are preparing for heaven. No one goes home on earth who cares nothing for home, takes no thought for it, does not plan with ardent longing for the home-coming. The very life good people live on earth is a preparation for heaven, and an unfitting of them for any other future. Each soul will go "to his own place." There is a legend of an Indian chieftain who, migrating with his tribe, journeyed over the high mountains and through dismal swamps, and at last, having reached a valley fair to behold and good to dwell in, threw down his burdens, exclaiming, "Alabama!" meaning, "Here we rest." The true Christian is journeying toward the real "Alabama," the valley home of the redeemed, where they lay down their burdens and rest. "They rest from their labors, and their works do follow them." There is such a "home of the soul."—G. B. F. Hallock, D. D.

REPORTS OF FUNDS.**Foreign Mission Funds.**

Report for May and June, 1910.

GENERAL FUND.**Receipts.**

Abilene, Kans., congregation, \$197.00; Abilene, Kans., S. S., \$37.61; Pleasant Hill, Kans., S. S., \$33.40; Rapho Dist., Pa., \$22.00; Bethel, Kans., S. S., (special for Matopo), \$20.30; South Dayton dist., Ohio, \$44.00; Donegal, Pa., dist., \$8.00; Waterloo, Ont., dist., \$11.00; Upland, Cal., S. S., \$56.03; Lebanon dist., Pa., \$25.00; Donegal, Pa., dist., \$1.00; Sedgwick, Kans., Brethren, \$15.00; Zion, Kans., congregation, \$65.00; Belle Springs, Kans., dist., \$191.32; Fairland, Pa., S. S., \$16.10; Hummelstown, Pa., S. S., \$20.00; Sr. S. Leavengood, \$2.00; Carland, Mich., S. S., \$30.00; Brown county, Kans., \$53.50; Bethel, Kans., S. S., \$92.00; Clay county, Kans., S. S., \$22.55; Sr. M. Hodel, Kans., \$5.00; Christ. Hodel, Kans., \$5.00; Jacob Heer, Kans., \$10.00; Sr. J. Kellar, Kans., \$1.00; Palmyra, Pa., collections, \$50.00; Conference offerings, \$968.00. Total, \$2,001.92.

P. M. CLIMENHAGA,
Stevensville, Pa. Treasurer.

Chicago Mission.

Report for two months ending June 15.

Balance on hand,\$1.02.
Abilene Kans., S. S., \$11.36; Hamlin, Kans., S. S., \$8.20; Bro. Hoffman, Abilene, Kans., \$2.00; Anna Page, Abilene, Kans., \$5.00; P. G. Hoffman, Abilene, Kans., \$5.00; W. Kreider, Shannon, Ill., \$2.00; Sr. Reeter, Shannon, Ill., \$5.00; In His Name, \$5.00; Sr. Oberholser, Ind., \$2.00; J. Deeter, Chambersburg, Pa., \$2.00; Sr. Garwick, Morrison, Ill., \$1.50; Sr. Martin, Coleta, Ill., \$1.00; In His Name, \$4.50; Adam Book, \$2.00; David Shirk, Kans., \$5.00; William Page, Kans., \$2.00; A. Sr., Pa., \$1.00; In His Name, \$5.00; Y. P., \$5.72. Total,\$76.30.

EXPENDITURES FOR TWO MONTHS.

Water tax,\$10 00
Gas, 8 00
Repairing, etc., 10 00
Groceries, 44 31

Total,\$72 31

Balance on hand,\$3 99

SARAH BERT AND WORKERS.

6039 Halstead St., Englewood, Ill.

Buffalo Mission.

Report for June, 1910.

Balance on hand,\$16.09.

DONATIONS.

Bro. in Christ, \$2.00; J. W. Book, \$10.00; Emma Winger, \$1.00; Geo. Neidrauer, \$3.00; Bro. and Sr. Plumb, \$2.00; James Putman, \$1.00; Noah Zook, \$1.00; Jacob Hershey, \$1.00; Mary Pringle, \$1.00; Eliza Sider, \$1.00.

EXPENSES.

One ton coal,\$6 10
Groceries, household, etc., 22 07
Balance on hand, 10 92

PROVISIONS DONATED.

Bro. and Sr. Solomon Nigh, several lbs. butter; Clarence Center, potatoes, fruit, vegetables, etc.

Des Moines Mission.

Report for May, 1910.

DONATION.

Zion S. S., Dickenson county, Kans., \$20.00; Sisters' Aid Society, Corunna, Ind., \$5.00; P. G. Hoffman, Abilene, Kans., \$5.00; H. M. fund, by A. O. Zook, \$123.46; anonymous, 50 cents.

Total,\$153 96.

Bal. due Mission, May 1, 1910, \$153.96. The Lord most graciously bless the

helpful lives. We most sincerely recognize the kind disposition of the brotherhood in Home Mission work.

Yours in loving co-operation,

J. R. AND ANNA ZOOK.

Report for the Month of June, 1910.

DONATIONS.

Benjamin Winger, Kohler, Ont., ..\$1 00
E. Pitner, Stevensville, Ont., 5 00
S. S., Hamlin, Kans., 25 52
Henry Schinder, Burton, Mich., 10 00

Total receipts,\$41 52

EXPENSES.

Gas,\$1 00
Groceries and other eatables, 16 00
Incidentals, 3 00

Total,\$20 00

Bal. in hand July 1, 1910,\$21 52

J. R. AND ANNA ZOOK.

[Note. The above came just as we were making up the forms. The letter accompanying the above will appear in our next issue.—EDITOR.]

MARRIAGES.

CASSEL—MOIST.—Married, on June 19, 1910, at the home of the officiating minister, Elder J. N. Hoover, brother Jesse Cassel to sister Annie Moist, both of Miami county, Ohio.

PETKE—PRINGLE.—On June 29, 1910, Bro. Robert Petke and Sr. Nina M. Pringle, both of Buffalo, N. Y., were united in marriage at the bride's home, Bro. Geo. E. Whisler officiating.

KEEFER—SULTZBAUGH.—On June 25, 1910, Bro. J. Will Keefer, of Lykens Valley, Pa., and Sr. Elizabeth B. Sultzbaugh, of Harrisburg, Pa., were united in holy wedlock by Bro. Geo. Detwiler at his home in Harrisburg, Pa.

OBITUARIES.

LAUGHMAN.—Laughman, daughter of Mr. and Mrs. Laughman, of Ind., was born June 20, 1895, and died March 21, 1910, aged 14 years, 9 months and 1 day. She leaves to mourn her early departure her parents, one brother and three sisters and a host of friends. Funeral service was held in the Brick church, Union township, conducted by Elder J. A. Stump. Text, Matt. 24:44. Interment in Union cemetery.

BUTCHER.—Bro. John Butcher died in Townsend, Haldimand county, Ont., on June 16, 1910, aged 80 years and 10 months. He was much respected as a model of Christianity, as he was a consistent member of the Brethren (Tunker) church for over twenty-six years. He leaves to mourn his wife (in poor health), four sons and three daughters, George in Walsingham, William in Walpole, Henry in Bloomsberry, John at home, Hannah Quick, in Weddona, Delila Robinson in Middleton, Mahala Priest near Hamilton, all in Ontario. Funeral on Sabbath, in Brethren's M. H. at Springvale. Obsequies improved by A. Bearss. Subject, "The ripe Christian Dying," from Job 5:26. Interment in the Springvale cemetery near by.

SEN.—Sister Toru Lota Sen was born May 21, 1891, in Berhampore, Bengal, India, and died at the home of her parents, in Calcutta, India, May 31, 1910, aged 19 years and 10 days. On March 30, 1908, she was joined in holy matrimony with Bro. Ezra B. Musser, of the United States of America, who came to India as a young missionary some years ago. She leaves a dear husband, father and mother and two younger brothers, and a large circle of friends and acquaintances to mourn for one who was near and dear to them. This is a great loss to our newly started little band of workers. We hope our loss is her eternal gain. Funeral services were conducted by the writer at the home of the parents. Interment in the nearby cemetery. A. L. MUSSER.